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"What I say unto you I say unto all, WATCH."—Jesus.

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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

The Father Has Not Left Us Alone

DORCAS W. STRONG

"Home is not a place but a power,"¹ Mary Baker Eddy is recorded as saying. The understanding of this profound description of home by the Discoverer and Founder of Christian Science can mean much to those living alone. And it can be just as helpful to those who sometimes feel alone even though living within a family. What is this power that is home but the power of divine Love?

Substituting the word "Love" for "the Lord" in the last verse of the twenty-third Psalm, Mrs. Eddy writes in *Science and Health with Key to the Scriptures*, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever."² Man, the cherished, spiritual idea of God, made in God's image, dwells in divine Love and is conscious of being loved.

How can this understanding help those who feel alone to over-

come persistent suggestions of incompleteness—of loneliness, isolation, insecurity, uselessness?

Christ Jesus demonstrated in his own life the spiritual fact of individual completeness. He companioned with God and knew his real home was heaven. The consciousness of his unity with the Father never left Jesus. Whether he was praying by himself, teaching his disciples, or preaching in the synagogue, Jesus dwelt in the consciousness of divine Love and imparted the healing, sustaining power of Love to all within the radius of his holy thoughts.

Jesus proved that the realization of individual completeness does not depend upon one's relationship with others but upon the understanding of one's primary relationship with God. He declared, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."³

"He that sent me is with me." We are sent; we have a purpose, a mission, to reflect our Father-Mother God. God's allness could not be reflected by a single idea. He needs each of us to express the deific character in individual ways. We can each reveal through our lives the nature of infinite divine Love. The living of Love proves that man dwells in Love and can never be outside the tender presence of Love.

As the expression of God, man is absolutely inseparable from what he reflects. He embraces in this reflection all right ideas. He includes wisdom, strength, integrity, purity, grace. Because his heavenly Father is always with him, man is complete, lacking nothing essential to wholeness, happiness, and usefulness.

"The Father hath not left me alone." The Father has not left any one of His beloved children alone, separated from Him, because man coexists with his Maker. How could one ever feel solitary, isolated, or cut off from good if he truly realized that he coexists with his divine Parent, the Giver of all good? A verse from a hymn states:

Once more the lonely heart is fed,
Who dwells with Love hath perfect ease,
Faith, hope, and joy are with us all;
Great are companions such as these.⁴

Perhaps you are thinking to yourself, "Those are beautiful truths, and I can accept them as the spiritual facts of my being. But how

can I cope with the very strong sense of loneliness and the feeling that nobody really cares?"

Care for others! Isn't this what Jesus was constantly doing? Christ Jesus maintained his consciousness of inseparability from the divine source of being by living Love, by caring about and ministering to the spiritual needs of others. "For I do always those things that please him." As we learn to live our lives for others, a sense of purpose and peace will replace loneliness and self-pity. We will be doing those things that please our Father-Mother God.

Through the study of the Bible and the writings of Mrs. Eddy we can cultivate both the capacity to care deeply about the welfare of others and the ability to bring them Christly comfort and healing. The opportunities to express this caring in practical, loving ways will appear when we are forgetful of self and our hearts overflow with love for God and His idea, man. Living to love makes life really worth living. It gives rich meaning and significance to our day-to-day existence. It enables us to prove that the Father has not left us alone, that we are inseparable from our divine Principle, Love, that we live forever in that home which "is not a place but a power."

¹ Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy* (Boston: The Christian Science Publishing Society, 1966), p. 156; ² *Science and Health*, p. 578; ³ John 8:29; ⁴ *Christian Science Hymnal*, No. 34.

SURE MERCIES

are mine,
for I am pursued by
God's goodness,
nor could I escape if I would.
Even at the end of the earth or of my rope
He would be there—by His very presence
precluding calamity, unfurling only
the immensity of His love
and the safety of His beloved.

CAROL CHAPIN LINDSEY

Love-formed Concepts Call for Action

KATHERINE JANE NORTHRIDGE

"Wait patiently," Mrs. Eddy says in *Science and Health*, "for divine Love to move upon the waters of mortal mind, and form the perfect concept."¹

Then what?

When the perfect concept of something we have been praying about focuses clearly in human consciousness, what do we do with it? Waste it? Tremble before it—especially if it jolts us out of a comfortable rut? If we are sincerely striving to let the Christ lift us higher, we act.

Jesus certainly expected action from his disciples. "Freely ye have received, freely give,"² he told them. You and I, as followers of the Master, Christ Jesus, are charged with the responsibility to act, also—to give more fully of ourselves, to make better use of our talents, to be the man we truly are—the man God made in His image. As we seek to realize more fully our God-given perfection, our human experience will be proportionately deepened and enriched.

It will be, that is, if we have the courage and vision to take the human steps that proceed naturally from increased spiritual growth.

We may ask, how can we be sure a certain line of action is indeed based on Love-formed concepts rather than on mere human will? We can test it—by turning humbly to God in prayer. Mrs. Eddy tells us, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."³ As we pray to get ourselves out of the way and act only on God's bidding, our direction will be clear. In fact the force of God's direction will often be so strong that those who observe our actions may be astounded at what seems an incredibly drastic move, perhaps a completely new lifework.

Suppose we ourselves are clear about a decision—to give up a

job to go into business for ourselves, for instance, or enter the full-time public practice of Christian Science—but we immediately run into opposition: “Your timing is all wrong. . . . The economy won’t support it. . . . You’re foolish to leave such a good job!”

When we have sincerely prayed over a decision and arrived at it through what we recognize to be God’s guidance to a forward, blessing, healing, growing step, we can take the step with confidence. Later, if our course needs altering, God’s guidance is still available to us. And all the human opinions in the world cannot affect us when we are clearly guided by the Christ-idea.

What do we do, however, when objections to a course of action seem to result from more than casual human opinion? Perhaps there is genuine, loving concern from family members or business associates. How are we to know whether to override such objections or to allow what seems so clearly right to be altered beyond recognition, perhaps obliterated altogether?

Truly trusting God with our desires and then acting humbly but firmly cannot help but bless all whose lives we touch. We can indeed have the courage of our convictions when these convictions grow out of seeing ourselves and others in our true selfhood as God’s perfect, complete ideas.

Once we have taken a bold, forward step, we need to guard against fear and self-doubt. I once learned this in my work.

My job was advertising and sales planning. After praying about how best to fill some available time, I was led to ask for—and got—the department budget work. I discovered to my dismay that there was much more to it than I had imagined. Greater facility with figures was needed, for one thing. I made foolish mistakes and slipped further and further behind schedule. So, after a frustrating month, I was ready to give up.

My boss, however, wouldn’t listen. A devoted student of Christian Science, he listened instead to the voice of Truth. “This is an opportunity for you to grow, not quit!” he said.

Quit? I hadn’t thought of it as quitting. I began to look on the new work as an opportunity for growth, and I started to be grateful for—rather than afraid of—the demands it made on me. “Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in

the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them," Mrs. Eddy tells us. "This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil."⁴

Refreshed by this certainty, I took another run at the budget, refusing this time to be intimidated by beliefs of pressure and inadequacy. I worked steadily, with God-given dominion. When the budget was finally done, it wasn't even late, since the usual revision process turned out to be unnecessary.

This experience not only added a new dimension to my job but proved conclusively that as we put divine Love's concepts into action, cherish them, follow through with them, we can expect our reward. Spiritual fulfillment is ours as God's children. We are certain to be blessed as we join the Master in declaring, "Not my will, but thine, be done"⁵ and then let it be done. Living in this receptive mental state, we will be ready to act on divine Love's perfect concepts and so maintain our perpetual growth Spiritward.

¹ *Science and Health*, p. 454; ² Matt. 10:8; ³ *Science and Health*, p. 1; ⁴ *ibid.*, p. 233; ⁵ Luke 22:42.

How Can Loss Be Gain?

CHARLES W. LINDAHL

Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.¹

For me these lines from a poem by Mrs. Eddy seemed to defy logic. How can loss be gain? How can one gain from the loss of employment or health or the love of another?

As I pondered this apparent paradox, I began to glimpse that we gain from loss as we realize the true nature of good. The sole

source of good is God, Spirit. When we understand this fact, our concept of good is freed from the vagaries of the so-called material realm. We can't fear loss when we understand God—His tender power, intelligence, and ever-presence. As Christ Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing."²

God is always revealing to us our perpetual unity with Him. Recognizing this unity, we see the permanent and inexhaustible nature of good. Good is evident in our day-to-day living to the degree that we yield to His government and claim the good that comes with being His offspring.

Good seems to be lost only to the extent that we attribute it to material origins. We can't really lose good, only a false sense of it. That which is actually good is eternal, because it is created and sustained by God. But the material counterfeit of good is without foundation or permanence. We are vulnerable to loss only as long as we accept the general assumption that so-called material laws prevail and that these laws determine the presence or absence of good. But God supplies the inspiration to pierce the specter of loss and to make us understand that genuine good is spiritual and can never be depleted.

One gripped by the fear of loss can benefit from a systematic inventory of his thought to determine what he is accepting as truth. If he finds he has tried to anchor his peace and happiness in matter, it is essential that he lose his belief in a material universe and the instabilities that belief includes. Our progress Spiritward is hastened as we slough off misapprehensions of the truth of being. Mrs. Eddy writes, "We glean spiritual harvests from our own material losses."³ And elsewhere she says, "O learn to lose with God! and you find Life eternal: you gain all."⁴

It is not right for us to lose anything of value. But as we grasp the true nature of all things, we realize that nothing of real, spiritual value can be lost, and that whatever good seems lost will be restored. Nothing genuinely good can move beyond the realm of infinite Mind.

Fear of loss is selfish. It stems from focusing thought on oneself rather than on God and His spiritual creation. Material perceptions lead thought away from the unity of God and man. They promote the illusion that man is separate from God, that he is a material

entity subject to the limitations of materiality. But Christian Science shows us that the real man is spiritual, created by God, Spirit, and ever at one with His goodness.

All that we can leave behind or move away from is confusion as to what is real or true. Material impressions pull us down, hold us back. As our understanding of the permanency of good grows, we find peace and happiness to be constant rather than variable. To break down the self-erected barriers that would, in belief, keep us apart from our loving Father is to progress.

By abandoning mistaken concepts about our identity, we gain good health. God is perpetually revealing to us His true spiritual nature, and as we perceive His nature we find that we also are spiritual. The physical would masquerade as the real, but divine Truth penetrates this facade. Because Truth is All, it is always establishing the authenticity of the spiritual ideal and the fraudulence of the poor imitation called material man. The better we become acquainted with the truth of man, the more effectively we give up the misleading imagery known as mortal man. As crippling material concepts yield to the spiritual understanding of man, physical disabilities are healed.

Discarding debilitating myths about our capacities, we realize unlimited ability. In our true, undefiled being we reflect the infinite intelligence and capabilities of divine Mind, God. Only through an inverted, material sense of man do we view our capacities as dependent upon physical characteristics, human endowments, or amount of education. We enjoy direct and immediate access to the infinite Mind, because man is the reflex image of God.

Nothing but the illusion of material sense can seem to limit us or obscure the uninterrupted presence of good. Dullness, poor coordination, or lack of poise and confidence can be intimidating. But darkness encroaches only when the light grows dim. Even paralyzing beliefs of long standing can seem real and assertive only to the degree that our conviction that we are God's reflection wavers. Nevertheless, good alone is real and is always asserting itself.

Losing a limited, circumscribed sense of love, we gain an understanding of enduring, spiritual love. Because God loves us beyond measure, it is divinely natural for us to love Him, His universe, and all His ideas. Love is not a limited commodity we must ration, nor

can we be deprived when love is expressed to another. Love is not dependent on marital status, number of friends, family situation, personality, or any other material element. God is Love—living, powerful, gentle Love, embracing all mankind. We can forfeit material restrictions and claim God's blessings.

It was not until I was contemplating marriage that I began to understand that "loss is gain." We had become very close, but we concluded it would not be wise to take the step of marriage because of substantial differences in certain areas. It was difficult to cease sharing the qualities we admired in one another, but we mutually agreed it would be best to stop seeing each other.

Turning to prayer, I realized that all we could lose was the false belief that God's qualities are expressed only by selected people and that such qualities are subject to the dynamics of materiality. Freed of the selfish fear of loss, I made a conscious effort to identify and appreciate the good qualities of others. Rather than tentatively seeking the right chemistry or vibrations that might result from the interaction of human personalities, I more boldly sought the Christly qualities expressed by all. I never again feared the loss of satisfying companionship, and several months later I met the young woman who became my wife.

All that really can be lost is a changeable, inconsistent sense of existence. We can forsake the belief in a material view of things and choose to be governed by the spiritual facts of being. We remove the elements of chance, confusion, and lack from our lives as we challenge the supposed superiority of matter; as we give priority to the deep, reverent, conscientious contemplation of the gentle power and presence of God's spiritual creation. Then we inevitably gain the abundance, order, joy, and beauty that come from understanding God's allness and accepting His power and law as sovereign.

¹ *Poems*, p. 4; ² John 6:39; ³ *Retrospection and Introspection*, p. 79; ⁴ *Miscellaneous Writings*, p. 341.

FRUITFUL VINE

John 15:1, 2

In primordial garden
 clinging
 growing
unto You, my husbandman,
 God,

I cannot resist
 the pruning
 the purging
 of the Christ
cutting away
 the useless dead branches
 of self-love
 fear
 hate
 pride.

Nor can I stop
 the new growth—
 the tiny living buds
 of humility
 meekness
 purity

developing
 the tender sweetest grapes,
 formed and colored by
 the beauty of
 selflessness,
 willingly crushed,

bringing out the joy
 hidden in the glory of
 infinite harvest—

Life, Truth, and Love fulfilled in the Christ.

HELEN A. WALLACE

Praising God Every Moment

JEAN T. BOWMAN

“Use your moments in praising God, divine Love.” This thought came to me one day after I’d spent at least an hour waiting for traffic lights to turn green and standing in lines in the post office and grocery store. The time seemed wasted—and indeed it was, for I was irritated and annoyed, and these unlovely reactions were stifling my expression of spiritual joy.

To use our time in praising God implies continuous gratitude for His goodness, whatever the material evidence may be. This state of thought eliminates false beliefs that imperil the rewards of true sonship; it progressively reveals man’s real spiritual individuality.

Praising God in our moments keeps human consciousness above the debased mortal picture of things and substantiates the supremacy of God’s goodness in our lives. Christ Jesus, our Exemplar, speaking of God, said, “I do always those things that please him.”¹

Christian Science recognizes God, divine Love, as the source of spiritual individuality. Man, reflecting Love, reflects God’s love for all His children. It is natural for individuals, then, responding to God’s love, to love each other and cherish the essential good inherent in true identity. When we are engaged in the minutiae of daily affairs, instead of reacting to the mortal sense of man and things, we can praise God, infinite Love, by loving all those around us.

For example, as we wait for a red light to change, we can praise God by knowing that all is embraced in God’s tender love and by knowing all God’s ideas to be safe from suggestions of accident and fear. When we drive down the highway, we can honor God by appreciating the beauties of nature, which figuratively represent God’s love, beauty, order, grandeur. As we love what these hint

at of spiritual reality, we help to neutralize the mental pollutants of the mortal atmosphere that would claim to stifle spiritual inspiration and its elements of good. Going through the check-out counters in supermarkets, we can praise Him in quiet gratitude for His abundance and provision for all His children.

As we walk down the street, perhaps encountering individuals who are lame or suffering, we can praise God by affirming the allness and oneness of divine Love, and the consequent nothingness of disease. We can praise Him by seeking His blessing as Mrs. Eddy did; she tells us, "Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which 'seeth in secret,' and with childlike confidence that He will reward 'openly.'"²

We acknowledge God by spiritually negating the suggestions of disease, flood, tornado, death, and gratefully acknowledging that God, Love, is the only author of the universe, including man. This spiritual fact can be repeated in the actions of mankind as the Christ, God's message, speaks to each and every one of us.

The spiritual feast prepared for us at church services and Wednesday evening testimony meetings brings us the truth of perfect God and man. Moments can be devoted to knowing the all-inclusiveness of this truth, embracing our families, neighbors, community—the whole world.

Every moment demands the recognition of our conscious link to God, our inseverable unity with Him. As we employ our moments in praising God for His illimitable glory, might, majesty, omnipotence, we will bring into our experience the truth stated by Mrs. Eddy in *No and Yes*: "There was never a moment in which evil was real. This great fact concerning all error brings with it another and more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil. Simply uttering this great thought is not enough! We must live it, until God becomes the All and Only of our being."³

The universe of God, Love, is peopled with spiritual ideas coexisting with God and with each other in mutual blessing. Love is the Father-Mother of the universe and holds each idea intact. Hunger, sorrow, disease, suffering, have no source, con-

dition, power, or presence in Love's universe. Affirmation of these truths and others like them in our free or waiting moments, as well as in our set-aside times for prayer and study, together with daily practice of their spiritual lessons, is praise that prospers individual and church growth and advances mankind toward godliness. Such praise assuages our own spiritual hunger and, to some degree, that of the world, and it opens up the ever-available resources of God's goodness.

Joyful praise of God, moment by moment, keeps us consciously aware of our unity with His goodness, its continuity and blessings. Praise opens our hearts, enriches our affections, reveals God's infinite individuality—divine Love and its harmonies—and gives proof in our reflected concord of Love's goodness, peace, and joy.

¹ John 8:29; ² *Miscellaneous Writings*, p. 133; ³ *No and Yes*, pp. 24–25.

Pure Wheat

JOHN FRANCIS BERGMANN

Seed grain inspectors on the Canadian prairies take great care to ensure the purity of wheat laid aside as seed for the ensuing year's crop. Before any seed grain is approved it is carefully tested for the presence of wild oats, thistles, and other impurities. Farmers, too, exercise every precaution to ensure a weed-free field before sowing, and just before the harvest many can be found in the fields scrutinizing their crops, oftentimes with binoculars, to detect the presence of any stray weed that would interrupt the uniform crown of ripening grain.

Although there may not have been seed inspectors in Jesus' time, Old World farmers of that period must certainly have been interested in a weed-free crop. Thus the image of the wheat and the

tares was useful to Jesus in instructing the people. His parable concludes with the injunction by the owner of the field to his servants, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."¹ The owner knew that his wheat crop was a good one. He had planted good seed; an enemy's work could not spoil it. And this understanding enabled him to give his reapers proper instructions for harvesting pure wheat.

Human consciousness often appears to be a mixture of wheat and tares, of good and evil, of the evidence of spiritual sense and the testimony of material sense. In times of severe illness, or in cases of strident disagreement between persons or among nations—perhaps blinded by envy, revenge, hatred, or self-depreciation—the field of consciousness may appear to be mostly tares. But such evidence of a mixture is never the reality. Exercising patience and wisdom, the owner of the field did not permit his servants to uproot the tares prematurely, lest his growing crop be damaged.

Taking a hint from this, can we not be wise and patient with the loved one who is a heavy smoker, with the friend who is never on time for meetings and appointments, with the rebellious teen-ager who is ungrateful for parental protection and love, with the incompetent salesclerk, or with the reckless driver? May we not follow the example of the owner of the field, who, undismayed by the visual evidence, discerned the permanent good in his crop and, despite appearances, continued to cherish it? The tares did not taint the quality of a single kernel of the true grain. Nor did the owner waste time being impatient with the tares; he knew they would be separated and burned at the harvest, leaving intact the pure goodness of his wheat.

Man, the pure expression of his Maker, divine Mind, is never contaminated by any form of ungodliness. In truth, man has never departed from holiness and purity; he has ever reflected the divine likeness. This is the eternal fact of man's being. Ignorant mortal sense, beholding a mixture of good and evil, can be corrected by Christian Science. Mrs. Eddy writes in *Science and Health*: "When the evidence of Spirit and matter, Truth and error, seems to commingle, it rests upon foundations which time is wearing away.

Mortal mind judges by the testimony of the material senses, until Science obliterates this false testimony.”²

Error is ripe for destruction only when its nothingness has become apparent to spiritualized consciousness. When the wholly spurious nature of a mortal fault or discord is uncovered and so seen by human consciousness, its seeming reality is thus removed; it is no longer feared, loved, nor enjoyed, and the inharmony vanishes from experience. Thus, addiction and tardiness, rebellion and ingratitude, ignorance and apathy, never touch the harmony, order, beauty, and love of true identity. However, so long as mortal beliefs are acknowledged as belonging to man's identity, they will be indulged either fearfully or ignorantly. It is the development of the truth in consciousness that makes the error ripe for destruction.

A rebellious teen-ager, for example, may express a high standard of personal integrity, a great sensitivity for the fine arts, or perceptive insights into any of the natural sciences. Good seed is maturing, and it needs to be loved, nurtured, and protected. Right qualities may appear, for a time, to be developing side by side with rebellion and ingratitude. But to focus on the error and yank at its roots unwisely could disrupt the unfolding progress of the God-derived qualities and talents in that individual. “Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it,”³ Mrs. Eddy declares.

The master Christian, Christ Jesus, pointed the way: “Ye shall know the truth, and the truth shall make you free.”⁴ Lovingly he urged that the focus of thought be on the truth. God is ever present, and man reflects the divine nature; that is the truth, which cannot be added to. Discord cannot possibly be real. Mrs. Eddy writes: “The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares: they must be separated from the wheat before they can be burned, and Jesus foretold the harvest hour and the final destruction of error through this very process,—the sifting and the fire.”⁵

Even premium wheat can be made purer. Through the long months of winter the Canadian seed grower “cleans grain.” He sifts each bag of wheat, bushel by bushel, day after day. Although demanding, the work is satisfying, for the goal is always perfec-

tion: pure wheat. Through the spirit of the Christ, the manifestation of God, which ever touches human consciousness, we may purify thought of mortal belief in discord, friction, hatred, sickness, disease, and deformity. These tares never contaminate the field of spiritual consciousness, where Mind governs and Soul is supreme.

¹ Matt. 13:30; ² *Science and Health*, p. 296; ³ *Miscellaneous Writings*, p. 111; ⁴ John 8:32; ⁵ *Mis.*, pp. 214-215.

THE WAY TO EMMAUS

Oh, my heart burned within me
on the way to Emmaus.

(It was in fact
between here and the grocery store.)

He came right through the closed door of my heart
as though it were open—
or not even there!

He spread out the map and circled Emmaus
right there
in my heart.

Then . . . he came between
my lesser sense of self and that higher sense
that is truly me.
We communed together.

Then he disappeared!
leaving behind him—
but *ahead* of me—
footprints of love to follow in
as far
as the eye
could see.

EMILY A. SWINNERTON

Person-to-person Encounters

KURT WERNER

Isn't it gratifying to feel that others appreciate and love us, and we them? Where does this spontaneous feeling of warm satisfaction come from? It is the presence of the Christ, the divine Truth of all being, which we can recognize in others and which fills our thoughts with calmness, peace, and outgoing love.

When one senses the presence of divine Love, which happifies and satisfies, others feel it too and respond to it. This holds true for all person-to-person encounters—at home, at work, on the street, in the train, even while driving our car. Wherever we meet others, we can know the omnipresence of God, divine Love, with a feeling of confidence and security, and see the evidence of it.

Mrs. Eddy writes in *Science and Health*: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."¹

The Bible admonishes us: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."²

True brotherhood among men will be established when men understand that the real man is one with God's harmonious family, held by the divine law of Love in boundless perfection and completeness. Most difficulties arising among people stem from the false concept of man as a mortal with a mind and a will of his own. Fear, self-will, irritability, mistrust, impatience, domineeringness, reluctance to recognize good in others—all these close the door to

progress, to that putting on of the Mind of Christ from which each individual gains his freedom.

Christ Jesus gave us the Lord's Prayer, in its beautiful simplicity, the guide to all healing prayer. To the words "And forgive us our debts, as we forgive our debtors"³ Mrs. Eddy gives the spiritual interpretation: "*And Love is reflected in love.*"⁴ This applies in all our person-to-person encounters.

When I was self-employed, the Revenue Office audited the business records every year. Many people I knew were afraid when the auditor came, because they thought that such audits would turn out to their disadvantage and would lead to larger payments of back taxes. Since I too fell into the error of expecting a bad outcome instead of a good one, I had to battle with the same difficulties as the result of false thinking. But I was a student of Christian Science. Why wasn't I applying it?

Finally I recognized that as a child of God I should be looking for and expressing more brotherly love, joy, justice, and reliance on God; also, that I could not come into any situation where hate, ill will, and injustice could gain the upper hand. I reasoned that everyone we come in contact with should be seen, not as an antagonistic person trying to create fear and distrust, but as a blessed child of God, as the conscious expression of justice and harmony, of the power of divine Spirit, divine Love. The Bible counsels, "Be kindly affectioned one to another with brotherly love; in honour preferring one another."⁵

When the next audit came around, I received the auditor calmly and pleasantly with the words, "I am glad you have come." The auditor was surprised and replied, "No one ever told me that before!" The transformation of healing became evident instantaneously. I was immediately free of fear, distrust, and a feeling of guilt. The auditor was exceptionally kind and helpful. He recognized that everything I showed him had been written down according to my best knowledge and conscience.

The audit came to a conclusion harmoniously and, for the first time, without any major criticism. Because I saw the success of my metaphysical work, I prepared myself thoroughly for the future as well, working in accord with the spiritual truth explained in Chris-

tian Science. The next time, another auditor said very kindly, "I know everything is in order in your case." This audit proved to be without a mistake.

Are we daily willing to be cordial toward everyone, courteous, and selfless, careful not to become impatient, angry, and irritated—not indulging any critical or distrustful thinking? A warm handshake, an understanding smile, can have a healing effect if they stem from love for God and man.

How is it with our friends in our branch churches? Do we love them all? Or are we full of criticism and antipathy toward individuals? It is decidedly more helpful to see everyone with whom we come in contact as a perfect child of God and to heal every troublesome situation on this spiritual basis.

Mrs. Eddy writes: "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter."⁶

How grateful we can be that Christian Science has come into our lives. Correctly applied, it helps us see mistakes we have made and correct them—of course, with the necessary process of self-correction, self-control, and self-purification. Mistakes that are repented of and corrected can serve as rungs on the ladder leading to spiritual heights.

In our daily person-to-person encounters we have the opportunity to prove what the Apostle Peter enjoined upon the Christians of his day: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."⁷

¹ *Science and Health*, pp. 476-477; ² Eph. 4:31, 32; ³ Matt. 6:12; ⁴ *Science and Health*, p. 17; ⁵ Rom. 12:10; ⁶ *Science and Health*, pp. 366-367; ⁷ I Pet. 5:6.

Waiting for the Telephone Call

Virginia Schuchholz



The new repertory company for children's theater had brought summer excitement to Danville. Auditions for their production of the play *You're A Good Man Charlie Brown* had been held. Now the children were waiting for the director's call to tell them who had been chosen for a part.

David was waiting, too.

All day Friday he waited for the telephone call. It didn't come. Saturday passed. No call. By Saturday night David had just about given up.

"Mom," he said, disappointment showing in his voice, "the director said she would call, but she hasn't. Maybe I didn't get a part in the play."

"I know it's hard to be patient, David, but so many children auditioned, and the director has to call all of them."

"I know," agreed David, "but I'd really like a part. I hope she calls soon."

His mother had a thought: "Here's a chance to apply what you know of Christian Science. Why don't you talk this over with your Sunday School teacher tomorrow?"

When the teacher heard about the play, he decided to talk about plays in class. They were very interested in what it meant to be part of a play. How would a player best do his part?

They knew about the rule of loving that Christ Jesus gave us, called the Golden Rule. It's found in the book of Matthew in the Bible (Chap. 7, v. 12): "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The pupils knew that God is Love, and the teacher asked them to write down ways to express Love. It was easy. Some that they wrote were helpfulness and thoughtfulness, joy and kindness.

When the lists were completed, the teacher explained, "These are really true of all God's children, all of the time."

Everyone took his list home with him as a reminder. Even though they might not be in a play, as God's image and likeness they had an important part to play in everyday life. Nothing could keep them from expressing good qualities. As Mrs. Eddy says, "The devotion of thought to an honest achievement makes the achievement possible."¹

David stopped being concerned about getting a part in the Charlie Brown play. Just knowing God was loving him and blessing him—and everyone—made him feel good. On the way home from Sunday School he happily began making new plans. He told his mother that maybe he and his friends would give a play of their own.

That night the telephone rang, and David's mother answered it.

It was the director calling. She said: "I want David to be in the show. Will he play the part of Charlie Brown?"

She went on, "I was impressed with David's cheerful, cooperative attitude the other day at the tryouts. I'm sure he can memorize all the songs and lines."

David's mother gave him the happy message. She and David were glad he'd gotten the part. But what's more important, they were grateful that Love's qualities had been recognized.

David was so pleased that he didn't care which part he played. He started to run around the house, saying excitedly: "Where's that telephone number? I have to call my Sunday School teacher right away and tell him!"

¹ *Science and Health*, p. 199.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
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Associate Editor

The Basis for Forgiveness

The French have a saying to the effect that to understand all is to forgive all—a thoughtful observation on relationships.

We can find in Christian Science the soundest basis for forgiveness: the spiritually scientific understanding of the real man, which, when we admit it, aids us in being more forgiving. From the point of view of this Science, man is the manifestation of God, not a mortal who can cause injury or be the object of dislike or misunderstanding. Apprehending and applying Christian Science, we go further than blotting out of thought those who we believe have been unjust to us, or simply tolerating those we feel are antipathetic to us. Science shows us the way to love that is demonstration of the Love which is God. This love is different from, and far in advance of, a mere willingness to put up with someone who has used us badly.

To try to love someone while still seeing him—or oneself—as a mortal, personal entity can never fully succeed. Such an approach is mistaken. Mary Baker Eddy tells us in *Science and Health with Key to the Scriptures*: “A wicked mortal is not the idea of God. He is little else than the expression of error.”¹ Should we be finding it virtually impossible to love another, this indicates we should be turning from the mask of material personality to true spiritual identity. True identity, the expression of Love, is irresistibly lovable. And as we adopt such a position, we are encouraged in it and sustained in it by divine Love. A scientific approach lifts us above merely trying to love a mortal we see as wicked to the spiritual vision of man as Godlike reflection.

What could be a more appropriate time than the Easter season to find a sound basis for forgiveness? This basis involves recognizing the spiritual individuality of both the wronged and the wrongdoer. Before Christ Jesus was crucified by his enemies, he prayed, "Father, forgive them; for they know not what they do."² Not only did his enemies not comprehend the wickedness of their action in trying to get rid of Jesus, but they did not know who they themselves really were; nor did they perceive the Christly selfhood of Jesus. They thought of him merely as a religious and political stirrer.

One of the hardest demands we may face in life is to be consistently loving. Human pride and egotism seem too often to get in the way and to trip us up. To be a steadily loving individual, in a high spiritual sense, is a remarkable and too rare thing. But we can be encouraged by the life of the supreme example and model, Christ Jesus.

The word "love" can be devalued by casual use. In our relationships, as in church work, we may use the word so frequently and so lightly that we lose its import and miss its demands. "Yours lovingly," we may sometimes sign letters. But to do it with casualness may mean that when we really want to express genuine, deeply felt love, we have trouble finding the right words. Mrs. Eddy, because she perceived the vast dimensions of love to such an extraordinary degree, was more thoughtful in her use of the term than most of us probably are. This is her comment about divine Love: "What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the *alone* God, is Love."³

Sometimes when we feel we've forgiven an individual for an unkind or brutal act, and we've done so on less than a wholehearted spiritual basis, we might find from honest self-examination that the forgiveness was a form of self-gratification. It may have been a self-indulgence impelled by a false personal sense of humility, ending up as a contradiction—an occasion for humility to be proud of its humility. The forgiveness erected on a spiritual foundation blesses universally. It fortifies our ability to see all men and women in their actual selfhood.

Simmering resentment is more readily replaced by steady affection when we let divine Love propel our thought out of the world

of personal entities and events into the reality of infinite Love and its universe. Harboring intense dislike, mentally compiling colorful catalogs of hurt feelings, pursuing strategies of revenge, can leave us open to a lapse in health and prone to other difficulties. Should we be struggling with resistant problems of any kind, it might well be necessary for us to root out lingering memories of unhappy events and entrenched disappointments.

How can we do this? Instead of recycling hurts from the dream-world of personal sense, we can remember that the only actual "events" are those which have their roots in immortal Love. We can remember and acknowledge the truth of being. All that exists is divine Love and its omni-action. We can gain the spiritually scientific understanding of the divine All. This impels us to forgive all because there's nothing to forgive. What sounder basis can there be for forgiveness?

GEOFFREY J. BARRATT

¹*Science and Health*, p. 289; ²Luke 23:34; ³*Miscellaneous Writings*, pp. 249-250.

Resurrection and Ascension—Our Own

Resurrection and ascension are words we usually associate with one particular man at one particular period in his career. But if we are his true followers, we will learn to think of them as also relevant to ourselves, since he said, "He that believeth on me, the works that I do shall he do also."¹ This must imply that everyone in all the world and in every age can be resurrected from the beliefs of mortality. He can prove life to be sinless and deathless, as Christ Jesus did, and look forward eventually to ascending above the concept of himself as material to the realization and demonstration of purely spiritual being as the reflection of God, Spirit.

The Apostle Paul spoke of the people of his time who were converted Christians as being "risen with Christ." He said, "If ye then be risen with Christ, seek those things which are above, where

Christ sitteth on the right hand of God." And farther on in his letter to the Colossians he prophesied for them the ultimate of true being: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."²

Humans are often reluctant to think of themselves in these terms—resurrection and ascension—believing that it is presumptuous to identify themselves with the advanced demonstration of true, spiritual being so perfectly displayed by the master Christian. Yet Jesus is the universal Way-shower to the heaven of true being, and he made it clear that he invited everyone to follow his example. Surely, then, we must all have the aim to rise and ascend.

The Master did not promise an easy journey from belief in mortality to the demonstration of immortality. There is crucifixion involved. But Christian Science shows that the crucifixion we are to undergo is not the suffering and putting to death of an individual. Rather it is the destruction of the sinful, fleshly beliefs and traits associated with mortality—the putting off of what Paul called "the old man"—so that the new and perfect man can appear. The false, corrupt, lustful characteristics of mortal thought—immorality, materialism, personal sense, egocentricity—hide the nature of the perfect child of God. If we identify ourselves with them and indulge them, they prevent us from taking advantage of our God-given birthright of eternal life and heavenly, spiritual riches. For our own good we must rid ourselves of such errors and let our thought ascend to a higher view of being.

Mrs. Eddy writes in *Science and Health*: "We need 'Christ, and him crucified.' We must have trials and self-denials, as well as joys and victories, until all error is destroyed."³ And in another of her writings she says, "The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world."⁴

Through the supreme example of Christ Jesus we glimpse the need of all mankind to rise up from the deadened sense of life in matter—the sense that existence is in a physical body and that this body is to be at all costs preserved and indulged. Through ascending consciousness we must reach the recognition and demonstration of life entirely in and of Spirit. The Master's resurrection and ascension were accomplished in quick succession. He was without sin

and had long since discerned and proved the spiritual, eternal, perfect nature of life in God.

For mankind as a whole the process of purification—the dissolving of mortal beliefs, the dropping of worldly aims and personal material ambitions—will be more or less prolonged according to the individual's willingness to give up self-will, the indulgence and gratification of physical sense, dependence on matter, and the pride of power.

Jesus met and overcame these false suggestions in the wilderness. Following his baptism, after forty days of prayer and fasting from the claims of material sense, he rejected the devil's temptations. As a consequence, he was well prepared to break out of the tomb and the limited, material beliefs that would have confined him to a material body, and to ascend above the cognizance of physical sense. His followers have his example to follow, but they have their own effort to make and their individual tests of spiritual maturity to endure.

It is not realistic to think the destruction of error in our thought is accomplished without a struggle. Indeed, as Truth exposes and challenges cherished material beliefs and selfish ambitions we may well feel a measure of the anguish of crucifixion. But sincerity in the desire to honor Soul's supremacy is rewarded. "The old man" of sinful sense is dissolved, and we finally know ourselves as we are known of the one divine Father—as purely spiritual, whole in His perfect likeness, totally harmonious, unconfined, free.

The days of our own resurrection and ascension are not distant. They are at hand. We are in the midst of them now. Those who have discerned the great message of Jesus' resurrection—who are "risen with Christ"—and who are seeking "those things which are above," are making daily progress toward their total ascension above material sense. Now is the time to be steadfast in faith, patient in working for purification of thought, and joyful in expectancy of attaining the glory of Christly consciousness.

NAOMI PRICE

¹ John 14:12; ² Col. 3:1, 4; ³ *Science and Health*, p. 39; ⁴ *Miscellaneous Writings*, p. 1.

"Arise, shine; for thy light is come"

Isaiah 60:1

The saving power of Christian Science has dawned on thousands of grateful people. They have found God, the only Life — and the Christ, bringing God's power into their own experience.

How do you show your gratitude for blessings so great?

Generous, continuous financial support of the Church Mary Baker Eddy founded is one way. It expresses a living acknowledgment of the light shining in your life. And it means others are helped to find the light, too.

Gifts for The Mother Church and its activities should be sent to:

Marc Engeler, Treasurer
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

I have not always been a student of Christian Science, but turned to it over twenty years ago after becoming dissatisfied with my own religion. I saw what Christian Science was doing for my wife. At that time I started going to a branch church with her and also began to study *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I had been doctoring for stomach trouble, using about a bottle of medicine a week. I stopped both doctoring and the medicine, and the physical condition was healed. I have not taken any medicine since. Over the years there have been various physical healings, and financial and employment needs have been met.

I became greatly dissatisfied with my work and living conditions in another state. One day I answered an advertisement in *The Christian Science Monitor* for a position at a private school. The work was different from anything I had ever done before but sounded interesting. After two interviews and much prayer I was hired, and we moved to Massachusetts. A lovely apartment and the use of a beautiful beach came with the position. Former employees had not stayed too long, and I was told I wouldn't last six months. I stayed five and a half years and was able to meet many challenges, both in the work and with the personnel. I left there only to take something better and more satisfying.

Several winters ago I had a cold that became worse and was of concern to others. I started working very closely with a Christian Science practitioner. Improvement was gradual until I was healed.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I did not lose any time from work, and am grateful to have been sustained by prayer.

I am so grateful for the many healings my family and I have had, and for membership in The Mother Church and a branch church. I am also very grateful to have been able to take class instruction recently.

E. STANLEY BUCK
Brookline, Massachusetts

I wholeheartedly approve and support this testimony. I would like to mention a time when my father was recovering from the effects of an accident. The healing was rapid with the prayerful support of a practitioner. It was a beautiful example of God's continuing care; for Mother and I, along with Dad, have always shared the calm trust that Christian Science heals. What impressed me was the actual seeing of Dad's spiritual growth. He clearly reflected the truths he was declaring, and I felt uplifted by what I observed.

BENJAMIN S. BUCK



Throughout the years I have found that the more I recognize my individual world and everyone in it from the spiritual standpoint of the teachings of Christ Jesus and the Christ Science, the more healing has come into the atmosphere of my home, community, and office. It has been truly remarkable—the joy in our family life, the health, and the love. I attribute it all to this practical religion that completely upholds the Ten Commandments and the Golden Rule.

Christian Science requires high ethics. Abiding by its standard, my husband, children, and I have been protected. At times when worldly temptations or assaults would have diverted us from this straight and narrow pathway, our religion, as we utilized it, has quickly come to the rescue.

I once found myself involved in business agreements that threatened to leave my investments entirely insecure. Through the persistent prayerful help of a Christian Science practitioner, who clearly discerned the problems, I was able step by step to overcome each factor of complication or wrong with scientific truths in *Science*

and Health and other writings of Mrs. Eddy. In her *Miscellaneous Writings* I read (p. 14): "What appears to mortals from their standpoint to be the necessity for evil, is proven by the law of opposites to be without necessity. Good is the primitive Principle of man; and evil, good's opposite, has no Principle, and is not, and cannot be, the derivative of good." And in *The First Church of Christ, Scientist, and Miscellany* Mrs. Eddy states (p. 181), "The specific quest of Christian Science is to settle all points beyond cavil, on the Biblical basis that God is All-in-all."

Further, I am grateful for the healing, growth, and freedom Christian Science treatment has given our granddaughter, whose health was thought to be fragile.

Though physical difficulties have been rare, due to the protection Christian Science affords, the infrequent illnesses healed in our family of four, throughout the years, are: severe burns without scar, colds, flu, inadequate vision, acute headaches, warts, oak poisoning, broken bones, earaches, and effects of accidents of varying degrees of seriousness.

At one time during severe pressures, I awakened one morning to find one side of my face without feeling and paralyzed. Since Christian Scientists do not seek diagnoses, I do not know what the medical term would have been. Whatever it was, with the help of a practitioner, within a month or so I could feel the healing taking place, and quickly. There was a complete restoration. Even the eye on that side was restored to perfect vision, which it had not had before.

In my family a complicated estate was left, and my brother was executor, with my sister and me bearing a responsibility. There has never been a disagreement in the settling of family business affairs, because each of us feels the Christian love and integrity of early training still the prevailing influence in our lives. This has made us even closer family friends.

God has been our family's only physician all these years, and we are deeply grateful to Christian Science for illuminating to us God's healing laws.

(Mrs.) JANE LONG ANDREWS
Menlo Park, California

[Original in French]

I wish to express my deep gratitude for all the blessings I have received. Having been taught in Christian Science from early childhood, I have had numerous healings and instances of protection, and I say with the Psalmist (Ps. 103:2), "Bless the Lord, O my soul, and forget not all his benefits."

With the help of a Christian Science practitioner I was healed of anemia when I understood it is necessary to exchange the physical concept of life for a more spiritual view of God's creation. Again with the consecrated support of a practitioner, bronchitis and sinusitis were healed as I freed my mentality of its mental swaddling clothes. Mrs. Eddy says in *Science and Health* (p. 255), "As mortals drop off their mental swaddling-clothes, thought expands into expression."

One evening, after having vacuumed, I was cleaning a lamp; suddenly I was plunged into darkness and felt something fall on my arm. With great astonishment I realized that the copper lamp, weighing about one hundred and ten pounds, had become unhooked from the ceiling and fallen to the floor. What wonderful protection! I felt no pain whatsoever in my arm. In referring to this incident the electrician remarked that one could have been electrocuted. Humbly, I thanked God for this new proof of His love and protection. In the midst of this I had felt how completely divine Love surrounded me.

My gratitude goes to God for His revelation of Christian Science to Mrs. Eddy, for the practitioners who are always so consecrated, and for all those who are engaged in this great work of truth.

(Miss) YVETTE SCHMITT
Rothau, France



Christian Science has been like a golden thread running through my life. There have been many times when I have strayed from its teachings, but I have always been brought gently and lovingly back.

Some of the outstanding healings in our home have been almost instantaneous. During pregnancy I was told by the doctor who

was to deliver the child that my blood count was as low as someone suffering from malnutrition. He was quite alarmed and gave me a prescription, saying I should return in two weeks for further tests. I went home without filling the medical prescription and called the Christian Science practitioner who was praying for me. Neither she nor I was disturbed. I continued with my regular prayerful metaphysical work, studying the Bible Lesson in the *Christian Science Quarterly* and the passage from *Science and Health* by Mrs. Eddy that includes this statement (p. 151): "The blood, heart, lungs, brain, etc., have nothing to do with Life, God." I had absolutely no fear, and no doubt that when I returned for the test everything would be all right. At the end of two weeks the doctor pronounced my blood count normal!

Another healing occurred when our young daughter became ill. Her body was covered with a rash. I was quite fearful. In one conversation with the practitioner who was treating the child, he wisely told me to stop "tending the regulator," referring me to *Miscellaneous Writings* by Mrs. Eddy (p. 353): "Some people try to tend folks, as if they should steer the regulator of mankind. God makes us pay for tending the action that He adjusts." This lifted my fear, and the rash disappeared overnight. There were other symptoms that needed to be cleared up, and when I again called the practitioner, he told me to stop treating her as a sick child. This wakened me; I stopped treating her as a sick child. She was well and went to school the next day.

A more recent healing of what appeared to be influenza was outstanding to me. In the early hours of the morning I felt ill and had difficulty breathing. Through the steadfast help of a practitioner, who responded to my call many times during the day, the constant support of my husband, and the able ministering of a Christian Science nurse who visited the home, I was well in less than twenty-four hours, with practically no recuperation interval.

I can never express enough gratitude to God for His great love; for Christ Jesus, the Way-shower; for Mrs. Eddy for bringing us the Comforter, divine Science; and for the unselfish aid of practitioners everywhere.

(Mrs.) WINNIE KOEPKE
Lake Oswego, Oregon

Christian Science came to me rather late in life. Yet it seems long ago that I was a chain-smoking, nervous wreck, always stumbling from one illness to the next, always miserable and without friends.

I was self-employed, because it seemed easier than keeping a job; I eked out a very poor living. When I found myself in unbearable pain because of what was diagnosed as incurable arthritis, I thought I could not take it any longer. At that point I remembered that one of my steady customers was a Christian Science practitioner. I mustered enough hope to feel she might be able to do something for me, so I called her. Within a few minutes after her arrival I was completely free of the painful symptoms of arthritis. I could walk and work again. I asked for another Christian Science treatment and had again an instantaneous healing of an ulcer that had troubled me for a long period, and other digestive troubles. I told this practitioner I was curious to find out what she did and how. She promised to bring me a book that would let me find out for myself. This proved to be *Science and Health* by Mrs. Eddy.

Progress was very slow indeed, because I was reluctant to admit to myself how many undesirable character traits had to be overcome. When I attended a service in a branch Church of Christ, Scientist, for the first time, I was so impressed by the joyous friendliness of the congregation. I wished I could achieve at least in a small degree what I admired in them. I received most welcome help with my study from some of these church members. They have remained loving and faithful friends over the years, for which I am most humbly grateful.

For over twenty years I had tried unsuccessfully to give up smoking. After a practitioner explained to me this was no part of me—it could not belong to me, a spiritual idea—I gave up smoking easily.

All my life I was considered unmusical, in fact, tone-deaf. All music was just noise to me. I casually voiced this to a practitioner, who told me God, divine Love, gives every good gift to all His children. He would not leave me out. I clung to these words—they were always in my thought. After a few weeks I remembered the tunes of hymns we had sung in church and later began to hum them. Within a year I was singing out loud, carefully at first, but steadily improving with practice.

At one time I had a weekend hobby, casting plastic resins in silicone molds, which I designed, using harsh chemicals. Soon I developed a red and very uncomfortable rash on my face and hands. My supplier told me nothing could be done; it would fade away eventually. I called the same practitioner who had given me my very first Christian Science treatment, and she explained to me the unreality of that experience. She spoke of true being as spiritual, governed by the law of Spirit, God, not by material so-called laws of chemistry or physics. The words which concluded her treatment are found in Psalm 103 (v. 16), "The place thereof shall know it no more." The next morning there was no trace of the rash left. I realized as never before what infinite Love must be.

After two years as a student of Christian Science, I had class instruction, which helped to hasten my progress.

Later I was healed of symptoms of phlebitis and blood clot in one leg. The symptoms were identical with those I had had ten years before I was interested in Christian Science. At that time I was under a doctor's care and was laid up for nine weeks. I suffered much discomfort for over two years. This time I went to see a Christian Science practitioner. After the second treatment, I was completely healed, and there was never again a recurrence of that disorder.

As my character and my health improved, so did my income; but I never thought I could save enough money to retire. When the time came, it was made possible in a way that all who knew me thought was miraculous. Today I am living comfortably in beautiful surroundings. My health is better than ever before, and I am very happy.

Truly I have found the "pearl of great price" in Christian Science, and I am deeply grateful to God for Mrs. Eddy for having given it to the world. I have found that every single statement she made is absolutely true, and I am trying to live up to what she says in *Science and Health* (p. 462), "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down."

(Miss) SONIA KLEIN
Santa Barbara, California

Christian Science has been with me all my life. My grandmother has a testimony written to Mrs. Eddy and published in *Miscellaneous Writings* by Mrs. Eddy (C. A. W., Lexington, Mo., pp. 416-417). Even though Christian Science has been with me always, I did stray away several times; but each time I came back with a stronger desire to demonstrate the teaching.

My life has been relatively free of physical ills, thanks to Christian Science and my mother's help in applying it. The healings I am about to relate stand out to me. One that was significant was a healing of convulsions in my infant grandson. One Sunday afternoon while my daughter was visiting she called to me. The baby appeared to be ill with another attack. My daughter was fearful. I wrapped the child in a blanket, assuring her he was in God's care, and went out into the backyard with the baby in my arms. It was quiet, and I felt at peace. I started to sing the words of Mrs. Eddy's hymn (*Christian Science Hymnal*, No. 207):

O gentle presence, peace and joy and power;
 O Life divine, that owns each waiting hour,
 Thou Love that guards the nestling's faltering flight!
 Keep Thou my child on upward wing tonight.

Within a few minutes I felt the little jerking body relax, and the infant went to sleep. That was the end of the problem. It never recurred.

The most recent healing I would like to tell about was not so quick. In fact it took nearly three years for the complete healing. This was a time of testing and wonderful growth in understanding for me. About five years ago I started a new job. This was a demonstration in itself as I had been unemployed for about seven months. A few months after starting to work, an eruption appeared on my face near the upper lip. I didn't pay too much attention to it. As time went on I noticed it didn't heal. My co-workers began to comment, so I covered the place with a bandage. I worked with this truth from *Science and Health* by Mrs. Eddy (p. 393): "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation."

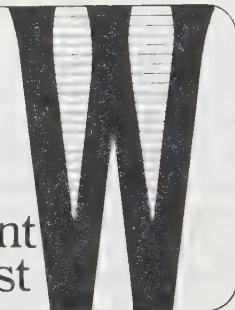
The lunch hour became a very special time for me. I decided to spend this time in reading *Science and Health* straight through. I had wanted to do this for some time. The book was illuminated. At times, when returning to the office, I walked on air. But the outward evidence did not yield. Rather it appeared worse. However, I continued to read *Science and Health* through again and again. I had several inspiring visits with my Christian Science teacher in addition to his supporting prayerful help. The symptoms still didn't yield.

Then I decided to forget the physical and study to learn more of God for the sheer joy of learning, because my study had been and was joyous and fulfilling. I was being regenerated. I had to rid myself of all the selfs—self-righteousness, self-will, self-love, selfishness. I had to fill my thoughts with God's will, God's love, and to express humility. I had to be humble and love my fellowmen. Two passages from the Bible were a great help. The first was from Job (11:14–17), a portion of which reads: "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot." Also (Eph. 6:11, 13), "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . and having done all, to stand." And stand I did! About this time my granddaughter, a teen-ager, and her girl friend came to spend the summer with me. The first night they arrived, upon retiring, I quietly prayed, "Father, I have done all I know how to do. Now it is up to You." This was the turning point. Sometime after this I awakened one morning with the conviction I was healed. This proved to be true, and before long all the evidence of disease on my face was gone.

I am indeed deeply grateful for the joy and benefit of class instruction, for the love Mrs. Eddy had for mankind to give the wonderful gift of Christian Science. I am also grateful to be able to work in any capacity I am appointed to in the local branch Church of Christ, Scientist.

(Mrs.) MARIAN H. BELL
Clermont, Florida

Words of Current Interest



Related to the Lesson-Sermon
for April 17, 1977, in the
CHRISTIAN SCIENCE QUARTERLY—
BIBLE LESSONS
Subject: Doctrine of Atonement

**Behold, I, even I, will both search
my sheep, and seek them out**
(Ezek. 34:11)

The notion of God as a shepherd came naturally to the pastoral Israelites. In Mesopotamian records, also, certain royal figures are called "shepherds of the people." Ezekiel 34 is one of the most important Old Testament developments of a theme that figured prominently in the Christian conception of Christ Jesus as "the good shepherd."

**I . . . will bring them to their own
land** (Ezek. 34:13)

The "flock of Israel" had been scattered in exile as a result of the Babylonian conquest. In its historical setting this verse expresses exilic faith that the Hebrews presently living in Babylon, Egypt, and elsewhere would eventually return to their homeland.

**Thy righteousness shall go before
thee; the glory of the Lord shall be
thy rereward** (Isa. 58:8)

"Rereward" (pronounced *rer'-word*—*e* as in *eve*, *o* as in *orb*) is seventeenth-century English and means "rear guard." *The New English Bible* has this translation: "Your own righteousness shall be your vanguard and the glory of the Lord your rearguard."

An ass or an ox fallen into a pit
(Luke 14:5)

Jesus must have been aware of the teachings of contemporary rabbis on this subject. Talmudic records demonstrate that emergencies involving people as well as animals modified the sabbath work prohibition.

My sheep hear my voice
(John 10:27)

To this day, shepherds in Israel and elsewhere attest that sheep do in fact recognize the voice of those who care for them.

Bishop of your souls (1 Pet. 2:25)

The Greek word *episkopos* means "overseer."

**The first covenant had also
ordinances of divine service**
(Heb. 9:1)

"The first covenant" rests upon the system of worship traditionally believed to have been established by Moses. Its major features were the temple in Jerusalem, the priestly caste, and an intricate scheme of sacrifices.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

BERKSHIRE—Reading: Bulmershe Secondary School, Chequers Way, Woodley, 8 p.m., Tues., May 3. "Who Runs Your Life?" (Holmes)

EAST SUSSEX—Bexhill-on-Sea: De La Warr Pavilion, Marina, 7.30 p.m., Fri., May 6. "God Is Where You Are" (Girardin)

Eastbourne: Town Hall, Grove Rd., 7 p.m., Sat., May 7.‡ "The Answer to Despair" (Holmes)

GREATER LONDON—Bromley: Church, 54B Widmore Rd., 8 p.m., Mon., May 2.‡ "Finding God's Direction" (Holmes)

Chiswick: Church, 4 Marlborough Rd., 7.30 p.m., Thurs., May 5. "The Answer to Despair" (Holmes)

Leytonstone: Church, 161 Whipps Cross Rd., 8 p.m., Mon., May 2. "Our Sonship with God" (Girardin)

New Barnet (First, Barnet): Church, 177 Leicester Rd., 8 p.m., Fri., May 6. "Finding God's Direction" (Holmes)

GREATER MANCHESTER—Bury: Church, Irwell St., 8 p.m., Fri., May 6. "Dare to Care" (Houston)

Wigan (joint lecture): Hope and St. Pauls United Reformed Church, Standishgate, 7.30 p.m., Thurs., May 5. "See It Like It Is" (Houston)

LANCASHIRE—Lytham St. Annes: Lowther Pavilion, West Beach, 7.45 p.m., Tues., May 3. "See It Like It Is" (Houston)

MERSEYSIDE—Southport: Little Theatre, Houghton St., 3 p.m., Sun., May 1. "Dare to Care" (Houston)

SURREY—Camberley: Civic Hall, Knoll Rd., 8 p.m., Tues., May 3.‡ "God Is Where You Are" (Girardin)

Oxted: Church, Church Lane, 8 p.m., Thurs., May 5.‡ "Our Sonship with God" (Girardin)

FEDERAL REPUBLIC OF GERMANY

Bielefeld: Theater, Alten Markt, 4 p.m., Sat., May 7. In German. "Use Your Spiritual Power" (Henderson)

Remscheid: City Library, 4-6 Scharffstr., 8 p.m., Fri., May 6. In German. "Use Your Spiritual Power" (Henderson)

UNITED STATES

(Week of April 17 to 23,
some earlier dates, and a later date)

ALABAMA—Huntsville: Church, 807 Owens Dr., 8 p.m., Fri., Apr. 22.‡ "Why Spiritual Healing?" (McClain)

Mobile: Church, 1151 Dauphin St., 3 p.m., Sat., Apr. 23.‡ "Where in the World Is God?" (McClain)

CALIFORNIA—Angels Camp: Church, 1538 Hwy. 4 and Depot Rd., 3 p.m., Sat., Apr. 23. "The Law of Christian Science Healing" (Thorneloe)

Burlingame: Church, 1449 Oak Grove Ave., 8 p.m., Tues., Apr. 19.‡ "The Power of God" (Rivas)

Fremont: High School, 36300 Fremont Blvd., 3 p.m., Sun., Apr. 17.‡ "The Power of God" (Rivas)

Huntington Beach: Dwyer Middle School, 17th and Palm Sts., 8 p.m., Thurs., Apr. 21.‡ "Drift or Direction in Life?" (Kenyon). Translation for the deaf.

La Habra: Church, 521 N. Euclid St. and Greenwood, 8 p.m., Mon., Apr. 18.‡ "You Can Trust the Divine Order" (Jenks)

CALIFORNIA (continued)

La Jolla (Fourth, San Diego): Church, 1270 Silverado St., 3 p.m., Sun., Apr. 17.‡ "Christian Science: Its Healing Practice" (Kenyon)

Los Altos: Church, 401 University Ave., 10.30 a.m., Sat., Apr. 23.‡ "The Power of God" (Rivas)

Monrovia: Church, 216 E. Palm Ave., 3 p.m., Sun., Apr. 17.‡ "A New Beginning" (Jenks)

Oakland (Fourth): Church, 1330 Lakeshore Ave., 3 p.m., Sun., Apr. 17.‡ "A New View of Prophecy" (Thorneloe)

Pacific Palisades (Thirty-seventh, Los Angeles): Church, 15201 Bestor Blvd. and Monument St., 3 p.m., Sat., Apr. 23.‡ "Drift or Direction in Life?" (Kenyon)

Petaluma: Church, 522 B St., 8 p.m., Mon., Apr. 18.‡ "The Law of Christian Science Healing" (Thorneloe)

Piedmont: Church, 801 Magnolia Ave., 8 p.m., Fri., Apr. 22.‡ "Are You Looking in the Right Direction?" (Rivas)

Red Bluff: Church, 956 Jackson St. and Cedar, 8 p.m., Mon., Apr. 18.‡ "The Touch of Spirit" (Clarke)

Redondo Beach: Church, 527 S. Broadway, 8 p.m., Thurs., Apr. 21.‡ "You Can Trust the Divine Order" (Jenks)

Sacramento (Second): High School, 3066 Freeport Blvd., 8 p.m., Thurs., Apr. 21.‡ "A New View of Prophecy" (Thorneloe)

San Francisco (Eighth): Stonestown Theatre, 501 Buckingham Way, 11 a.m., Sat., Apr. 16. "The Power of God" (Rivas)

San Francisco (Ninth): Church, 175 Junipero Serra Blvd., 8 p.m., Tues., Apr. 19.‡ "The Law of Christian Science Healing" (Thorneloe)

San Jose (First, Campbell): First Congregational Church, Fellowship Hall, 1980 Hamilton Ave., 3 p.m., Sun., Apr. 17.‡ "The Touch of Spirit" (Clarke)

San Marino: Church, 1070 Huntington Dr., 8 p.m., Tues., Apr. 19.‡ "Drift or Direction in Life?" (Kenyon)

Sun City: Del E. Webb Hall, Cherry Hills and Sun City Blvds., 2 p.m., Fri., Apr. 22. "A New Beginning" (Jenks)

Van Nuys (Twelfth, Los Angeles): Church, 14654 Hamlin St., 8 p.m., Tues., Apr. 19.‡ "You Can Trust the Divine Order" (Jenks)

Ventura (Second): Women's Center, 3451 Foothill Rd., 3 p.m., Sat., Apr. 23.‡ "A New Beginning" (Jenks)

DELAWARE—Dover: Technical and Community College, 1832 N. DuPont Pkwy. (U.S. Rte. 13), 8 p.m., Thurs., Apr. 14.‡ "The Family of Man" (Rogers)

DISTRICT OF COLUMBIA—Washington (Seventh): Church, 22d St. and Rhode Island Ave., N.E., 3 p.m., Sat., Apr. 23.‡ "Adventure into Inner Space" (Pickett)

GEORGIA—Atlanta (Fourth): Druid Hills Methodist Church, 1200 Ponce de Leon Ave., N.E., 8 p.m., Tues., Apr. 5.‡ "Become What You Are!" (Rogers)

Decatur: Church, 446 Clairmont Ave., 8 p.m., Tues., Apr. 19.‡ "Liberation Through Christ" (Anwandter)

Rome: Church, 500 E. First St., 8 p.m., Mon., Apr. 18.‡ "Responding to the Word of God" (Anwandter)

HAWAII—Wahiawa, Oahu: Schofield Barracks, Schofield Post Chapel Ctr., McCormick and Cadet Sheridan Rds., 7.30 p.m., Thurs., May 5.‡ "Get Your Life in Balance" (Driver)

IDAHO—Kellogg: United Church, 525 W. Cameron Ave., 8 p.m., Tues., Apr. 19.‡ "Your Unlimited Opportunities" (McGrew)

ILLINOIS—Alton (First, Elsay): Stratford Motor Hotel, Third and Market Sts., 8 p.m., Mon., Apr. 18.‡ "What Does It Mean to Be Saved?" (Pike)

Dixon: Church, 321 W. Second St., 8 p.m., Tues., Apr. 19.‡ "Life Without Doubt" (Pike)

INDIANA—Auburn: Church, 705 S. Jackson St., 8 p.m., Fri., Apr. 22.‡ "The Spiritual Basis of Health" (Ferris)

Crown Point: Crown Point High School, W. Joliet St., 8 p.m., Fri., Apr. 8.‡ "Ethics for Today" (Ferris)

New Castle: Church, 422 S. 14th St., 8 p.m., Tues., Apr. 19. "Where in the World Is God?" (McClain)

CHRISTIAN SCIENCE LECTURES

IOWA—Cedar Rapids: Church, 1242 Second Ave., S.E., 8 p.m., Tues., Apr. 19.‡ "Divine Love Is the Only Mind" (Crichlow)

Fort Dodge: Church, Sixth Ave., N. and 12th St., 2.30 p.m., Sun., Apr. 17.‡ "Prayer-Power" (Crichlow)

KANSAS—Iola: Townhouse Auditorium, 217 N. Washington, 3 p.m., Sun., Apr. 17. "Ageless Youth" (Driver)

KENTUCKY—Bowling Green: Church, 2033 Nashville Rd., 8 p.m., Thurs., Apr. 21.‡ "Where in the World Is God?" (McClain)

MASSACHUSETTS—Braintree: Church, 250 Washington St., 8 p.m., Tues., Apr. 19.‡ "What's Your Greatest Need?" (Alton)

Boston (The First Church of Christ, Scientist): The Mother Church Extension, Christian Science Center, Huntington and Massachusetts Aves., 7.30 p.m., Thurs., Apr. 21.‡ "Keeping Pace with God" (Plimmer)

MICHIGAN—Ann Arbor: Slauson Intermediate School, 1019 W. Washington, 8 p.m., Sun., Apr. 17.‡ "Humanity's Link with God" (Plimmer)

Detroit (Fourth): Church, 2440 W. Seven Mile Rd., 11 a.m., Sat., Apr. 23.‡ "What Does It Mean to Be Saved?" (Pike)

Detroit (Sixth): Church, 14710 Kercheval, 3 p.m., Sat., Apr. 23.‡ "Claim Your Real Inheritance" (Tuttle)

Hastings: Church, 645 W. Green St., 8 p.m., Thurs., Apr. 21.‡ "Claim Your Real Inheritance" (Tuttle)

Kalamazoo (First): Kalamazoo Center, Rose and Michigan, 8 p.m., Thurs., Apr. 21.‡ "The Spiritual Basis of Health" (Ferris)

Lansing (Second): Mayflower Congregational Church, 2908 Belaire Dr., 8 p.m., Fri., Apr. 22.‡ "What Does It Mean to Be Saved?" (Pike)

Ludington: Church, 402 E. Filer St., 8 p.m., Mon., Apr. 18.‡ "The Spiritual Basis of Health" (Ferris)

Monroe: Community College, 1555 S. Raisinville Rd., 8 p.m., Tues., Apr. 19.‡ "A Lesson from a Bridge" (Tuttle)

Muskegon: Church, W. Muskegon Ave. and Third St., 3 p.m., Sat., Apr. 23.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

MINNESOTA—Duluth: Bohannon Hall, Ed. Bldg., U.M.D. campus, 8 p.m., Sat., Apr. 23.‡ "Divine Love Is the Only Mind" (Crichlow)

New Brighton: Church, 1190 Long Lake Rd., 8 p.m., Fri., Apr. 22.‡ "Divine Love Is the Only Mind" (Crichlow)

St. Paul (Third): Science Museum, 30 E. Tenth St., 7.30 p.m., Thurs., Apr. 21. "Divine Love Is the Only Mind" (Crichlow)

MISSOURI—St. Louis (Second): Church, 5807 Murdoch Ave., 3 p.m., Sun., Apr. 17.‡ "Rise and Shine" (Pike)

NEVADA—Reno: Little Theater, 690 N. Sierra St., 8 p.m., Fri., Apr. 22.‡ "A New View of Prophecy" (Thorneloe)

NEW HAMPSHIRE—Milford: Music Rm., Milford High School, West St., 8 p.m., Fri., Apr. 22.‡ "What's Your Greatest Need?" (Alton)

NEW JERSEY—Moorestown: Friends Meeting House, Main and Chester Aves., 8.15 p.m., Tues., Apr. 19.‡ "The Family of Man" (Rogers)

Newark: Downtowner Motor Inn, Raymond Blvd. and McCarter Hwy., 12.15 p.m., Thurs., Apr. 21. "Accept Only the True" (Heafer)

NEW MEXICO—Farmington: Church, 713 N. Dustin Ave., 8 p.m., Mon., Apr. 11.‡ "Ageless Youth" (Driver)

NEW YORK—Buffalo (First): See local notice for place. 8 p.m., Thurs., Apr. 7.‡ "Individualizing God's Power" (Pickett)

Katonah: Katonah Village Library, 3 p.m., Sun., Apr. 17.‡ "Spiritual Abundance Is God's Law" (Alton)

NORTH CAROLINA—Hendersonville: First Congregational Church, 1735 Fifth Ave., W., 8 p.m., Fri., Apr. 22.‡ "Jesus, Brothers, and Other Strangers" (Wood)

Winston-Salem: YWCA, 1201 Glade St., 8 p.m., Fri., Apr. 22.‡ "The Healing Method of Christian Science" (Spencer)

CHRISTIAN SCIENCE SENTINEL

OHIO—Akron (Second): Church, 50 Marshall Ave., 8 p.m., Mon., Apr. 18.‡ "Claim Your Real Inheritance" (Tuttle)

Cincinnati (First, Forestville): Anderson High School, Forest Rd., 3 p.m., Sun., Apr. 17.‡ "Why Spiritual Healing?" (McClain)

Medina: County Admin. Bldg. Auditorium, 144 N. Broadway, 8 p.m., Sat., Apr. 16.‡ "What It Takes to Heal" (Spencer). Please note change of place.

Sylvania: School Auditorium, 5403 Silica Dr., 8 p.m., Thurs., Apr. 21.‡ "Life Without Doubt" (Pike)

Urbana: Champaign County Library, 160 W. Market St., 8 p.m., Mon., Apr. 18. "Where in the World Is God?" (McClain)

OKLAHOMA—Enid: Waller Junior High, 144 W. Randolph, 8 p.m., Fri., Apr. 22. "Deathless Life" (Curtis)

Sapulpa: Church, 124 S. Water, 8 p.m., Tues., Apr. 19. "Deathless Life" (Curtis)

Stillwater: Church, Seventh Ave. and Ridge Rd., 8 p.m., Thurs., Apr. 21.‡ "Deathless Life" (Curtis)

OREGON—Albany: Takena Grade School, 1210 S. Takena, 8 p.m., Fri., Apr. 22. "The Touch of Spirit" (Clarke)

Klamath Falls: Winema Hotel, 1111 Main St., 8 p.m., Tues., Apr. 19.‡ "The Touch of Spirit" (Clarke)

Lincoln City: Delake Grade School, 540 N.E. Hwy. 101, 2 p.m., Sat., Apr. 23.‡ "The Touch of Spirit" (Clarke)

Redmond: John Tuck School, 209 N. Tenth St., 8 p.m., Thurs., Apr. 21. "The Touch of Spirit" (Clarke)

PENNSYLVANIA—Ardmore: Church, E. Athens Ave. and Linwood, 8.15 p.m., Fri., Apr. 22.‡ "There's Only One Real Ego" (Correll)

Bethlehem: Church, 1400 Main St., 3.15 p.m., Sun., Apr. 17.‡ "There's Only One Real Ego" (Correll)

Chester: Widener College, MacMorland Ctr., 14th and Chestnut Sts., 8 p.m., Mon., Apr. 18. "From Hell to Heaven" (Rogers)

Elkins Park: Church, Church and Stahr Rds., 3 p.m., Sun., Apr. 17.‡ "The Family of Man" (Rogers)

Hershey (First, Harrisburg): Little Theatre, Community Ctr., 3.30 p.m., Sun., Apr. 17.‡ "Accept Only the True" (Heafer)

Jenkintown: Church, West Ave. and Washington Ln., 8.15 p.m., Fri., Apr. 22.‡ "The Complete Man and Woman" (Heafer)

Philadelphia (First): Church, 4012 Walnut St., 8 p.m., Tues., Apr. 19.‡ "There's Only One Real Ego" (Correll)

Philadelphia (Second): Church, 5443 Greene St., Germantown, 8 p.m., Thurs., Apr. 21.‡ "Become What You Are!" (Rogers)

Pottstown: Church, Evans and Prospect Sts., 8 p.m., Mon., Apr. 18.‡ "There's Only One Real Ego" (Correll)

Springfield (First, Swarthmore): Township Bldg., 50 Powell Rd., 8 p.m., Thurs., Apr. 21. "There's Only One Real Ego" (Correll)

West Chester: Henderson High School, Penn St. and Maple Ave., 3 p.m., Sat., Apr. 23. "The Spiritual Viewpoint" (Correll)

Williamsport: Church, 312 Maynard St., 8.15 p.m., Mon., Apr. 18.‡ "Accept Only the True" (Heafer)

SOUTH CAROLINA—Myrtle Beach: Church, Kings Hwy. and 66th Ave., N., 3 p.m., Sun., Apr. 17.‡ "Individualizing God's Power" (Pickett)

TENNESSEE—Bristol: Church, King College and Edgefield Rds., 8 p.m., Sat., Apr. 23.‡ "The Healing Method of Christian Science" (Spencer)

TEXAS—Abilene: Church, 1201 S. Pioneer St., 8 p.m., Mon., Apr. 18.‡ "Deathless Life" (Curtis)

Wichita Falls: Church, 2156 Avenue H, 3 p.m., Sun., Apr. 17.‡ "Let's Choose Heaven Here" (Curtis)

VIRGINIA—Ashland (First, Richmond): Blackwell Auditorium, Randolph-Macon College, 8 p.m., Thurs., Apr. 21. "Individualizing God's Power" (Pickett)

Norfolk: Church, 7246 Granby St., 8 p.m., Tues., Apr. 19.‡ "Adventure into Inner Space" (Pickett)

CHRISTIAN SCIENCE LECTURES

VIRGINIA (continued)

Portsmouth: Manor High School, 1401 Elmhurst Ln., 8 p.m., Mon., Apr. 18.‡ "Protection Where Lions Lurk" (Wood)

WASHINGTON—Everett: Church, 33d and Colby Ave., 2 p.m., Sat., Apr. 23.‡ "Your Unlimited Opportunities" (McGrew)

Longview: Church, 2116 E. Kessler Blvd., 8 p.m., Tues., Apr. 19.‡ "Who Is Making Your Decisions?" (Williams)

Seattle (Fourteenth): Church, 3601 S.W. Barton St., 8 p.m., Fri., Apr. 22.‡ "Safe in God's Care" (Williams)

Sequim: Presbyterian Church, 279 W. Washington Ave., 2 p.m., Sat., Apr. 23.‡ "Let There Be Light" (Williams)

Snohomish: Church, Fourth and Ave. D, 8 p.m., Thurs., Apr. 21.‡ "Who Is Making Your Decisions?" (Williams)

Walla Walla: Church, 104 Whitman St., 3 p.m., Sun., Apr. 17.‡ "The Search for Life" (McGrew)

Wenatchee: Church, Washington and Douglas, 8 p.m., Thurs., Apr. 21. "Your Unlimited Opportunities" (McGrew)

WEST VIRGINIA—Morgantown: Church, 236 Cobun Ave., 3 p.m., Sat., Apr. 23.‡ "Scientific Prayer" (Rogers)

St. Albans: Library, Sixth Ave. and Fourth St., 8 p.m. Thurs., Apr. 21.‡ "Responding to the Word of God" (Anwandter)

WISCONSIN—Rhinelander: Church, 126 E. Timber Dr., 8 p.m., Thurs., Apr. 21.‡ "Ageless Youth" (Driver)

Wausau: Church, 404 Franklin St., 3 p.m., Sun., Apr. 17. "Reality: Matter or Mind?" (Ferris)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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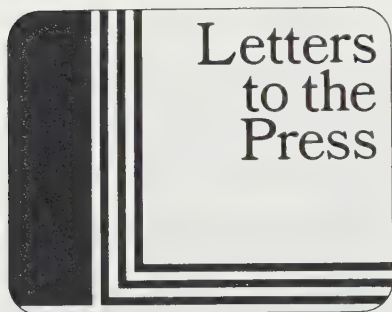
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Letters to the Press

From Christian Science
Committees on Publication

The Era

Newmarket, Aurora, Keswick, Ontario
Canada

In an article, New church started in Sharon, which appeared in the June 30th edition of *The Era*, mention was made of a small group of people who are venturing to form a new denomination.

This group has every right to go its own way with the best wishes of those who cannot share its views. But because of the confusing reference in this article to Christian Science and evil, I would like to state here exactly what Christian Scientists do in fact believe on this topic.

In the inspired word of Scripture they believe that Christianity exhorts us to return good for evil, love one's enemies, and to overcome evil with good.

Jesus Christ, our Saviour and Way-shower, who was tempted in all ways such as we, knew the many faces of evil—sickness, lameness, blindness, death, dementia, hunger—and overcame all of these, revealing to mankind the true nature and will of God, redeeming mankind and the world from sin and disease through the power of God, as the Christ has ever done.

The Christian Science denominational textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, contains hundreds of references to evil. One of the religious tenets in this book to which Christian Scientists subscribe reads:

"We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

J. DON FULTON
Committee on Publication

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Fridays from 10 a.m. until 4:30 p.m., and Saturdays and Sundays from 12 noon until 4:30 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

541 Boylston Street (across from Copley Square). Open Mondays, Tuesdays, Thursdays, and Fridays from 8 a.m. to 7 p.m., Wednesdays from 8 a.m. to 6 p.m., Saturdays and holidays from 10 a.m. to 5 p.m. (closed Thanksgiving, Christmas, and New Year's Day), Sundays from 1 to 5 p.m.

8 Milk Street (near Washington Street). *Jointly maintained with branch churches in the Greater Boston area.* Open Mondays through Fridays from 8 a.m. to 4:15 p.m., Saturdays from 9 a.m. to 4 p.m. Closed Sundays and holidays.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115:

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Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

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Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

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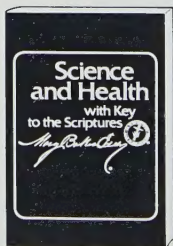
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